

... THE ...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

CHRISTIANS have access to God by faith and prayer because they believe His promises and have heard a voice speaking to their soul's need, "Behold, now is the accepted time; behold, now is the day of salvation." Repentance cannot be deferred. Now is the time to receive the gift of God.

Last month, in discharging a prisoner who was accused of murder, but was acquitted on the plea of justifiable homicide, Judge McMahon, of this city, said to the accused, "You did not give the man an opportunity to repent or make his peace with God, but sent him into eternity in his sinful state." The deceased, like the accused, was a member of the gang that has given such an evil name to the lower east side of the city. The judge is a Roman Catholic, and he followed the trend of thought common to members of that Church that forgiveness of sin and peace with God cannot be obtained except through the ministrations of a priest. The Roman Catholic Church does not teach that all who believe in Christ can come unto God by Him, and that He is ever living to make intercession for them. They must have a priest

as mediator, they must confess to him, they must obey him as the representative of God and the exponent of His law. To search the Scriptures to learn the mind and will of God or to commune with Him by prayer and supplication is as foreign to the thought of the average Roman Catholic as it is to the native of any heathen country. The people are not to be blamed or condemned for this. They have been taught to believe in the Church and the sacraments—which the priest alone can administer—and that faith in the doctrine and observance of the ceremonial law would bring them into the presence of God. This is taught in the parochial school and in the Church, and the young people believe and obey as well as they can. But when the life of the world encompasses them and temptations press upon them, the baseless fabric of the priestly structure crumbles like a house built on sand. There is nothing in Romanism to uplift humanity in comparison with the religion of Christ. Christian workers have a large field among the Catholics in all our large cities. The priests cannot help them or teach them that God wants them to be saved.

It was Martin Luther who said:

God, then, is more earnest for me to be saved than I am to be saved! "He so loved the world that He gave His Son." He loved not the saints, not penitents, not the religious, not those who loved Him only; but "the world," secular men, profane men, hardened rebels, hopeless wanderers and sinners! He gave not a mere promise, not an angel to teach us, not a world to ransom us, but His Son—His only begotten! So much did God love the world, sinners, me! I believe this. I must believe it; I believe on Him who says it. How can I then do otherwise than rejoice?

When the Catholic people know this, they will come away from the priests and be like other Christians.

Evangelize the Foreigners

Dr. Samuel McBride, a Field Secretary of the Baptist Home Mission Society, is an eloquent and enthusiastic speaker and writer on the subject of "The Foreigner in America," as his article in this issue shows. Last month he spoke on this subject at the Baptist Ministers' meeting in this city, and his plea for the evangelization of the foreigner, especially the Catholics, in the Baptist Home Mission Monthly was stimulating and encouraging to all workers in this hitherto neglected field. Dr. McBride is a warm friend of THE CONVERTED CATHOLIC and heartily endorses and commends the work it is doing.

Freedom for American Catholics.

Mr. Charles Eaton, a lawyer of Waterloo, N. H., has lately published a leaflet on "Freedom of Conscience," which is well calculated to emancipate Catholics from the tyranny of the papal hierarchy. He quotes Cardinal Gibbons, who said after his return from Rome last year: "The

sovereign Pontiff, though he has no army to enforce his commands, makes and interprets laws which bind the consciences of men."

That statement, Mr. Eaton says, marks the antagonism of the Roman Catholic Church to our Republic, which is founded on the sacred principle that no man has the right to bind the conscience of another. Washington said that "every man who conducts himself as a good citizen is accountable alone to God for his religious belief." Lincoln said that "no man is good enough to govern another man." Grant, in his great speech to his soldiers in which he predicted that the next war in this country would be between superstition and intelligence, said: "Let us all labor for the security of free thought and unfettered religious sentiments." Mr. Eaton says, further:

So strong have the Roman ecclesiastics grown in this country by manipulating the office seekers, by their tactics in suppressing in the press the exposure of their tyranny and disloyalty, and by their teachings in the parochial schools, that they have become strenuously aggressive in their encroachments on the prerogatives and on the sovereignty of the people.

And he concludes with this exhortation to the Catholics in America:

I write in behalf of the Catholic laity. I want them to maintain their sovereign rights of mind and heart like true Americans. As such Americans, I want to see them sitting as lawgivers, not only on the public school boards but on the parochial school boards, not only in the State legislatures but in their Church councils—sitting as sovereign lawgivers not only in the State house in Concord but in the Vatican in Rome; and I want to see the divine right of Popes buried with that other superstition, the divine right of kings.

Rome and Our Government.

A significant paragraph regarding the interference of the Roman Catholic authorities in the Colombia-Panama affair, appeared in the Washington correspondence of the *New York Times*, January 8, 1904. When Mr. Beaupre, United States Minister to Colombia, arrived in Washington on January 7, he declared that there was a strong feeling in Colombia against the United States, and that the events which had taken place at Panama had greatly excited the people in the interior.

The *Times* article continues:

Mr. Beaupre, when his attention was called to the statement that his personal safety while journeying from Bogota to Cartagena was insured by the intervention of Cardinal Gibbons, who commanded the protecting offices of the Archbishop of Bogota in his behalf, declined to talk, but added that he was not conscious of being in any way threatened or in danger of his life at any time, notwithstanding the intense feeling shown by the people after the revolt at Panama.

It is fair to infer that Cardinal Gibbons did not "command" the Archbishop of Bogota unless he had been requested to do so by some one connected with our Government. Things have come to a pretty pass when our great Republic has to appeal to a Papal agent like Gibbons to use his influence to protect the life of our Minister who represents the whole power of the nation, in a foreign country. George Washington's caution to beware of foreign interference in the affairs of our Government, seems to be disregarded in these days of expansion in what were formerly Catholic countries, such as the Philippines. Our wise men at Wash-

ington seem to be under the delusion that we cannot govern these new possessions without the aid of the Roman Catholic Church, and hence they are willing to make overtures and concessions to that Church that would not even be thought of in connection with any other religious body. "Keep the Church and State forever separate!" should continue to be the motto of every American who loves the institutions of our country and wishes to preserve them as handed down by the fathers. No one can justly blame the Roman Catholic Church for its efforts to gain supremacy in the New World. She has lost it in the Old World, but this continent, if she can only gain it, will far more than compensate her for all her losses. When the American people open their eyes to the machinations of the Roman hierarchy in their dealings with our public men, they will be startled at the lengths to which "accommodating Protestants" are going in favoring the Roman Catholic Church. The proper way to deal with politicians who pander to the Papal greed of power is to relegate them to private life.

The following is a sample of many letters received from our subscribers. Converted Catholics are becoming members of the various Protestant churches in all parts of the United States. We could fill this Magazine every month with the testimonies of such converts. We are always glad to hear of them and from them:

"I am sending you a letter from a good Christian man who was for 27 years a Roman Catholic. He has been for a long time a good Methodist, and his life shows how truly he has given his heart to Christ."

Mansions in Heaven.

At a recent meeting of our Women's Christian Temperance Union, one of the speakers who was very apt in her illustrative anecdotes, told the following story of an excellent woman who had abundance of this world's goods.

She dreamed that she died, and went to Heaven. After passing through the Gate of Pearl, she was met by an angel whose duty it was to conduct the ransomed ones who entered the Celestial City to the places prepared for them. She accepted his escort, and they had not gone far before she caught sight of a beautiful mansion in course of erection, and she at once asked for whom it was intended. The name mentioned by the celestial guide in his reply was familiar to her.

"Why, he was my gardener!" she exclaimed in astonishment. "He only had a little cottage to live in when he was on earth. He gave so much away to the poor that he could not afford any better place for himself."

As they proceeded on their way, they passed many residences in the course of construction, and at last they came to a small cottage—so small, and comparatively humble, that she inquired, "And whose is this?"

The reply was, "Oh, that one is for you!"

"For me!" she exclaimed. "For me? Why, on earth I lived in an elegant mansion and I had everything in it as handsome and fine as possible. I shall never be able to live in such a small cottage as that!"

Whereupon the heavenly guide made answer to her: "The Master-

Workman says that it is the very best he can do for you with the material you have sent up for him to use in building it!"

Of course this was a dream and told as a dream. I have always believed that all we gave to the Lord as unto Him, and from pure motives, was so much treasure laid up in Heaven; but the idea that my words and works and gifts might have anything to do with the size or character of my "mansion" up there, had not entered into my head. And the little story has made me more than ever determined to try to do more for Him who has done so much for me, and to endeavor to lay up spiritual treasure in Heaven against the day "when I shall see Him face to face."

Cincinnati, O. N. A. P.

Nuns Leaving the Convents.

Many nuns withdraw from convent life without attracting public attention, just as many priests retire from the Church without making their reasons known to the world. Even among the priests who come to Christ's Mission there are some every year who do not feel called to missionary work, and when they enter upon the new life in secular employment, though they may become members of Protestant Churches, it does not seem expedient to make statements that might appear in the public press.

Sometimes, however, a nun who leaves the convent is so happy over her release that she must tell all the world about it.

A press despatch in the papers of the first of this month from Syracuse, N. Y., says:

Jan. 31.—Miss Anna I. Byrne, who

last fall resigned as teacher in the High School to become a nun at Emmitsburg, Md., has abandoned convent life and returned to her home here and will apply for reinstatement as teacher.

Miss Byrne went to the convent against the wishes of her family, and they are overjoyed at her return.

Miss Byrne says that she found she could not accustom herself to the life of toil at the convent. Her duties were so rigorous that she was frequently in the hospital at the Mount Hope institution, where she began the convent life. She was told that when she had passed the period of probation her work would be lessened, but this she found was not the case, so she gave it up after five months.

Nuns are generally received when they are below the age of twenty, and are usually girls who have had little experience of the world and who have developed little or no strength of character. Miss Byrne, having been a High School teacher before she entered the convent, must have been well grounded in the principles of honor, truth, uprightness and integrity. Anyone familiar with the inner workings of convent life knows that systematic duplicity, treachery and deceit are among its integral elements. While it is probable that the physical labors involved were too heavy for Miss Byrne, it is certain that it was the revolt against the spiritual and ethical conditions that drove her out of the convent and back to her home.

DAMAGES FROM A CONVENT.

Some months ago a Canadian lady, a Miss Archer, obtained a verdict for \$8,000 for damages against the Sacred Heart Convent at London, Ontario.

She had been six years in the con-

vent, and when the thought of leaving came to her, the Mother Superior said she was insane, and called in some physicians who after a cursory examination, agreed with the convent authorities. With the aid of some friends, however, Miss Archer escaped, and sued the convent for her services and for damages, with the result that the Canadian jury gave her the highest damages that the law would permit.

The verdict should encourage other poor nuns to seek their liberty. It also answers the question, "Were there any Roman Catholics on that jury?"

Correspondence.

Chihuahua, Mexico.

Dear Brother:—I thank you for sending me a copy of *THE CONVERTED CATHOLIC*, which I read, and will give to someone else.

I greatly enjoyed all that is said in it about Romanism, which is specially interesting to me, because I live and labor among Roman Catholics.

After I came back from Havana, Cuba, where I was a soldier in the Seventh Cavalry, I went to San Francisco, where God for Christ's sake converted my soul in a mission. He afterwards gave me the blessing of sanctification and called me to be a missionary to Mexico, where I am now. All these years I have been supporting myself and am doing so now in Mexico, and I work for the Lord whenever I get an opportunity. In the blacksmith's shop I sometimes read to the men the blessed Word of God, and give out tracts and portions of Scripture and marked Testaments that come from the Los Angeles Bible Institute.

M. M.

Catholics Need the Gospel.

Will the Editor permit a friend of THE CONVERTED CATHOLIC who has read every number of it for several years, and who thoroughly endorses the course it has pursued these many years past, to state a few plain truths for its Protestant and Catholic readers? It is quite a mistake to suppose that Roman Catholics are "Christians" in the sense in which that word is used in evangelical churches. With all of those bodies Christ is the central figure, and the source of salvation. With most Roman Catholics the Virgin Mary is the central figure and salvation has to be obtained through her, the people being taught that, as sinners, they are unworthy to come direct to the Saviour; and Mary is supposed to have great influence with Him. The Roman Catholic is taught nothing of justification by faith in the sacrifice made for all men once for all on Calvary. The only salvation he hears about—and a very poor, feeble thing it is at best, for it cannot save him for one week from his sins, and cannot keep him out of either hell or purgatory—is obtained through a priest, or by doing penance, or saying prayers, or paying for masses, or bowing down to images. The average Roman Catholic has no Bible to guide him through life; and if he should have one, he is forbidden to accept any teaching from it that has not been spoiled and perverted by the false teaching of unconverted men, ancient and modern, as ignorant of the will of God as himself. To him Jesus is not known as the Mighty God, able to save, and strong to deliver, but He is always represented as a feeble infant in His mother's arms, or else as a dead Christ on

the cross, absolutely without power. The Roman Catholic Church, with its ceremonial and gross superstitions being essentially non-Christian in these respects, in many others is absolutely heathenish both in teaching and practice. Those Protestants who look upon the Roman Catholic Church as if it were, in the main, one of the "denominations," except that it holds on to a few out-of-date notions and practices, are mistaken. The average Roman Catholic under Jesuitical teaching is as destitute of any knowledge of the plan of salvation as any Brahman or Mohammedan or Buddhist; and this not because he rejects the truth, but because he has never heard it or read it. The need of the Gospel being apparent, it is for all Christians to do something to direct these people into the way that leads out of darkness into light.

I know, Mr. Editor, that you can say with the Apostle Paul:

"My heart's desire and prayer for Israel is, that they might be saved." You know the heart of the great Apostle went out to those who were his brethren after the flesh, and he compassed sea and land that he might bring them under the influence of the resurrection power of the Lord Christ. There is much enthusiasm thrown into efforts for the salvation of "the heathen" in other lands—and rightly, too; but it would be well if some practical interest were also taken in the evangelisation of our Roman Catholic fellow-citizens, who are not only unconverted people, kept in ignorance of the way of salvation, but have perverted ideas of all the vital truths of Christianity. And this because all the religious teaching they receive establishes certain

relations between them and their Church, while the relations between their souls and God are totally ignored. They certainly need the Gospel of the grace of God, instead of the false system of salvation by works, forgiveness of sins by sinful men, and the worship of statues and saints and angels that are thrust between them and the loving Saviour who says to them: "Come unto Me, all ye that are weary and heavy-laden, and I will give you rest."

M.

Songs of Deliverance.

BY REV. G. R. WITTE.

Psalm 32:7.

Encompassed with "Songs of Deliverance,"

My soul is replete with a joy,
Which the world neither giveth nor taketh
Which is free from debasing alloy;
Neither time nor events may corrode it,
As the days go it seems to increase,
For its well-spring is Jesus, my Saviour,
And the gift, which He left me, God's peace.

Encompassed with "Songs of Deliverance,"

O, how light is the task of each day,
All the fretting concerning the future
By that song has been taken away.
For if God gave his Son as a ransom
To extinguish my guilt with His blood
Would He ever withhold any blessing
Which He knew would conduce to my good?

Encompassed with "Songs of Deliverance,"

I need fear neither danger nor foes,
Sufficient for me the assurance
That my Saviour the way fully knows;
For the needs of each hour He will always
With fresh grace and new strength
me endue,

Thus the theme of my "Songs of Deliverance"
Shall daily be freshened anew.
Allentown, Pa.

Poor Ireland.

A distinguished physician, writing from Philadelphia about the recent renunciation of Romanism by Mr. George Moore, the noted author, says, in a letter received last month:

"This to me is a very remarkable change for such a man to make, and much ought to be made of it.

"You know, of course, that a few years ago he joined the Celtic League and went over to live among and to study his countrymen. Since then he has written a book of Essays telling his experiences and concluding that Ireland was too religious to cultivate a national or any other kind of literature. I want to know all I can about this last most important movement of his life. So far, so good, but he is not yet right.

"I spent a few wretched months in Ireland this summer, and I never in my life, anywhere, saw such a disgusting social state as among the adherents of the Church of Rome in that country—the more devotion the greater degradation.

"Mr. Moore seems to think that Church guilty because she does not advocate or believe in Home Rule; whereas she is really guilty because she has made the people of Ireland *incapable* of Home Rule. He ought, therefore, to have a higher motive for becoming an English churchman and a Protestant than that mentioned in the January *CONVERTED CATHOLIC*.

"I deeply appreciate your fair-minded advocacy of independence of thought, and the right of the individual conscience."

M. W.

Irish Saloonkeepers Favored.

Nine-tenths of the saloonkeepers of New York are Catholics, and fully half of them are Irishmen. Some years ago there were more Irish in the business, but the Germans, Italians, Poles and Hungarians now outnumber them. Still the Irish influence predominates, as in the police and fire departments and other branches of the municipal government.

All these Roman Catholics, having a regular income and ready cash all the time, are the best contributors to the treasury of the Roman Church, and therefore the best friends of the priests. As might be expected, the Irish Catholic policemen do not arrest the Irish saloonkeepers for violations of the excise law. This favoritism was officially noticed by one of the city magistrates recently, as reported in the *New York Evening Post*:

IRISH PRISONERS WANTED.

Detectives Gilbert and Conboy, of the East One Hundred and Fourth Street station, arraigned Antonio Longo, a saloonkeeper, at No. 336 East One Hundred and Ninth street, in the Harlem Police Court to-day, before Magistrate Crane, charged with violating the excise law.

"What nationalities do you arrest for violations of this kind?" asked the Magistrate of the detectives, who answered that a man's nationality made no difference if he was violating the law.

"That is not true," said Magistrate Crane. "Since I have been in this court not once have you brought in an Irishman. You always bring an Italian or a German saloonkeeper. Why don't you get an Irishman sometimes?"

"Irishmen are hard to get," said Gilbert.

"No, they're not," said the Magistrate, "and next time you make an excise arrest I want you to bring in an Irishman." Longo was discharged.

Miss DeWitt's Gift.

Miss Julia DeWitt, formerly of Harrisburg, now of West Yaphank, New York State, has lately purchased a large tract adjoining her farm. Part of the purchase is the Lester Smith homestead with the adjoining grove of a thousand butternut trees. It is Miss DeWitt's intention to make a park of the grove and rent it for the use of picnics, etc., using the money obtained to purchase her book, "How He Made His Fortune," for free distribution among the miners of Wyoming Valley, Southern Pennsylvania and West Virginia.

Philanthropists have been circulating the book in these places and the demand for it has been and continues greater than can be supplied. The scene is laid in Wyoming Valley and its vicinity, during the reign of the celebrated Molly Maguires, whose children are the coal miners of that part of Pennsylvania to-day.

The secrets of the organization were ferreted out by a prominent Philadelphia lawyer and a number of the leaders of the society were hung. Not long after the lawyer died suddenly and mysteriously, but his work was finished and the people of Central Pennsylvania have dwelt in comparative safety for his fearless and successful labors.

Miss DeWitt has given the royalty of her book to Christ's Mission, where it can be obtained. Last year she donated 50 copies to the Italian Mission at Pittston, Pa. The book is eagerly read by the miners; 1,000 copies could be used in the region.

As will be seen by reference to the fourth page of cover, "How He Made His Fortune" is sent as a premium with THE CONVERTED CATHOLIC.

A Converted Catholic's Experience.

A subscriber in Pennsylvania writes: "More than twenty-five years ago, while passing through a short spell of sickness in St. Michael's Hospital in Newark, N. J., I took occasion to tell a priest my chief objections to the Roman Catholic Church, although I was then a member of it. Sister Catherine never lost an opportunity of showing her dislike of me during the few more days I remained there. The chaplain, however, came and accosted me in a gentlemanly manner, and asked what objections I had against the Church.

"I told him I had learned from the catechism that the Church is infallible, but that the Vatican Council had lately declared the Pope to be infallible, and that this seemed to me to constitute a change of doctrine, although the Church still taught that she never changed.

"To my surprise, after remaining silent a moment, the priest raised his head and said: 'I hope you will soon recover from your illness, and—extending his hand to me—'I will see you again. Good day!' During the few days that remained, I met the priest several times, but he never spoke to me on that subject again. My impression was that he was too honest a man to try to have me believe something that he did not believe himself.

"I have two sisters who are nuns; one, I think, is in Newark, and the other in Montana.

"I am a stone-cutter, and have worked in many different States of the Union, and have been in Mexico. There I learned that the Church was not the same the world over. One

day, while talking to some Mexican laborers on my job, I told them that in the United States the priests did not get married or have children. They did not know what to make of this, till one of them explained that in this country there are many churches, some of which *call* themselves Catholic; so the Church that I referred to must be one of those. They laughed goodnaturedly at what they thought was my ignorance. But I laughed last.

"Soon after becoming acquainted with THE CONVERTED CATHOLIC, I joined the Methodist Church." S.

The Boy and His Testament.

The American Sunday School Union has many agents throughout the country organizing Sunday schools in neglected places. One of these zealous workers, F. P. Tousey, recently organized a Sunday school in the Athens County Children's Home, Ohio. One of the orphans of this Home was adopted into a Roman Catholic family, and one day, when his foster-father saw him reading a New Testament, which the boy had brought with him from the Home, he commanded him to give it up, and never read the Book again; but to read and learn the Roman Catholic catechism. This the boy refused to do, and the priest was sent for; and when he could not prevail on the boy to give up the Testament, several relatives were called upon to influence him. To all their entreaties he replied: "In this little book I learn the story of my Saviour, who died for me. This is my Bible. I don't want your priest and catechism."

From this stand, says Mr. Tousey, he refused to be moved, and was sent back to the Home with his much-loved Book.

The Foreigner in America.

BY REV. SAMUEL M'BRIDE, D.D.,
BROOKLYN, N. Y.

The conditions that prevail in this land to-day are without a parallel in history. Never since God started the human race in the earth has there been such a mixing of races or peoples. To the United States they have come from every nation under heaven. The *Sun* is authority for the statement that sixty-three languages are spoken in New York city. And they are coming to-day in unprecedented numbers. The tide of immigration does not seem to have reached the flood. All records are being broken. Last year 915,000 came, including those from Canada; more than 500,000 of the total was from Italy, Austria, Hungary and Russia. Large numbers of these are illiterate, and the vast majority of them utterly ignorant of the gospel of Jesus Christ. The incoming of these unchristianized hordes is a serious matter, whether looked upon from the standpoint of patriotism or piety. They are a menace to our country. The stream of humanity that flowed down from Northern Europe and destroyed the Roman Empire was a rivulet compared with the stream that is flowing in upon us. The issue, as has been stated, is evangelization or demoralization. If we do not save them, they will destroy us.

Their coming makes this the greatest mission field on earth, and imposes upon the Christians of this land immense obligations. I believe God is in this movement, and that He is saying to His people, "I am sending the heathen to your very doors. Give them the gospel of My grace." The divine purpose seems to be to evan-

gelize the world through America. It is our plain duty as well as our exalted privilege to give these people the gospel in their own tongue. That was God's method at the beginning. The miracle of Pentecost was a miracle of tongues, "every man heard them speak in his own language." That to them was the marvel and the mystery. "We do hear them speak in our own tongues the wonderful works of God." Sixteen languages were spoken on that day. The American Baptist Home Mission Society is outdoing Pentecost. Its missionaries are preaching in 22 languages, and all these peoples, of whatever name or nationality, are accessible. In their own countries they are practically unreachable. There is something here, whether in the political conditions or in the air we breathe, I cannot say, but there is something that makes a man begin to broaden as soon as his heel strikes American soil. His point of view changes immediately.

To show how favorable this land is for evangelization, let us remember that the great majority of those coming to us at the present time are Roman Catholics. Is the Roman Church keeping pace with this enormous influx of Roman adherents? Many Americans think that Rome is making rapid strides, sweeping all before her in fact. The very reverse is true. An American Catholic, writing to the Berlin *Germania*, one of the most influential Roman Catholic journals in Europe, laments the "enormous losses" sustained by the Catholic Church in the United States. He says that within the last century fully 8,000,000 Roman Catholics have emigrated to America, and their de-

scendants must number 24,000,000. And yet the number of Roman Catholics in the United States is only something over 10,000,000. What has become of these 14,000,000? "They are lost to Rome." Contact with American Protestant Christianity has increased their intelligence, and compelled them to leave the fables and superstitions of Romanism; and though multitudes have gone into infidelity or become indifferent, large numbers of them have found the way to God.

At No. 142 West Twenty-first street, New York City, there lives a man who during the past twenty years has led 85 priests of Rome to Jesus Christ, four of whom are at this writing seeking further light at his home (Christ's Mission). A Protestant church, in the same city, has during the year just closed received twenty Catholic families into its membership. Reports from our missionaries show that many Italians and French-Canadians, as well as Cubans and Porto Ricans, are turning to the Lord. Lost to Rome, they ought not to be lost to Christ. He wants to save them. But how can they know it, except some one tells them? These peoples have never heard the calls of the gospel; they are as ignorant of the meaning of the phrase, "The gospel of the grace of God" as if they had been brought up in the heart of Africa. I would make an earnest plea for the evangelization of these foreigners. I would plead that the petition "God save America" might be oftener heard in our prayer-meetings and in our homes. I would plead for large and more liberal gifts to carry on this work, and ask that every disciple of Jesus Christ might through consecrated individual effort be enabled during this new year to lead at least one soul to Jesus Christ.

Departed Friends.

As the years succeed each other the roll grows longer of departed friends, who were interested in this Magazine and the work of Christ's Mission. While they are sadly missed, there is comfort in knowing that they have gone to be with the Lord in whom they believed and whom they served.

MRS. F. R. DOMINICK.

Twenty-three years ago a gentleman told his wife one Sunday evening that he had been to a meeting in Masonic Temple where he heard a Catholic priest preaching.

"You ought to be engaged in better business," said she. "I am surprised that you should go to such a place."

"Well," said he, "you would have enjoyed the meeting as I did if you were there, for the priest is now a Protestant minister. I am going again next Sunday, and I wish you would come also." Both attended next Sunday; and this was the beginning of an acquaintance with Mr. and Mrs. F. R. Dominick, of Jersey City, that grew into the warmest friendship. All the years since have given us no more faithful and devoted friends, and when Mrs. Dominick departed this life last month her loss was keenly felt. She was a cultured lady, a devout Christian, zealous and active in the work of the Baptist Church in Jersey City, of which she was a member. Besides the husband, two daughters and a son survive her. At the funeral service, Dr. Swaffield, her pastor, and a former pastor, the Rev. Dr. Hughes, and the editor of this Magazine paid loving tributes to this elect lady.

MR. C. O. DIFFENBACHER.

Another devoted friend, in the person of Mr. C. O. Diffenbacher, of Mechanicsburg, Pa., has been called to the higher life. For many years he was a zealous supporter of the work of this Magazine, sending it to his friends, commanding the cause and bidding the workers Godspeed in a manner that won for him a loving place in their hearts. He was a good man, the righteousness of Christ being his portion, and the desire to be of service to his fellow men in the name of Christ being a leading characteristic. Mr. Diffenbacher was interested in many lines of Christian work, and his works do follow him.

Governor Taft's Noble Work.

The Hon. William H. Taft has entered upon his duties as Secretary for War at Washington, in succession to Mr. Elihu Root. His work in the Philippines was well done, his last act being the purchase of the friars' lands for our Government, at the price of \$7,250,000—half of their value, the Roman Catholic papers say; as the 400,000 acres comprised in these possessions are among the most valuable and the richest of all the lands in the Philippines.

Prior to his departure from Manila, as we learn from the *Philippine Christian Advocate*, November 18, 1903, Governor Taft made an important statement regarding freedom of worship in the Philippines. The Dominican friars had sought to return to the city of Dagupan, against the protest of many leading citizens, who sent their remonstrance to Governor Taft, and who received from him the following reply, sent to the Governor of their Province:

I beg to acknowledge receipt of the protest of a large number of citizens of the town of Dagupan against the presence of two Dominican friars in that town.

In reply I beg to say that under the Treaty of Paris Spaniards are entitled to go peaceably in pursuit of their calling anywhere in the Archipelago, and it is the duty of all loyal Filipinos to respect the right of Spaniards whether frailes or priests or laymen, to go where they choose in the Philippine Archipelago without molestation. The United States Government has pledged its faith to Spain in this regard, and it probably would be true without any provision of the Treaty of Paris. This does not mean, however, that the people of Dagupan or of any other place are pledged to accept the spiritual ministrations of priests whom they do not like. They are not required to attend church and they are not required to accept from them the sacraments. Under the sovereignty of the United States they are entirely at liberty to worship God as they please and to attend such religious worship as they choose. If they do not approve religious worship under the administration of the friars they are not obliged to attend church, but may form other churches, may invite other ministers and may be wholly independent of the friars. It is the duty of the Government, however, to preserve the peace and to see that everyone entitled in the country to freedom from molestation shall not be molested.

There is, as you know, complete separation of Church and State here and the State regards everyone within its jurisdiction as having an equal right to freedom from molestation and to the pursuit of happiness and the earning of a livelihood.

From this it can be seen that the Filipinos can leave the Roman Church and follow Archbishop Aglipay in his Independent movement, or become members of the various Protestant churches, no man daring to make them afraid.

RECRUITS FOR FRENCH CONVENTS.

BY AUGUSTINE BAUMANN, FORMERLY PRIEST OF THE PASSIONIST ORDER,
HOBOKEN, N. J.

THE French press has just published a curious document—a contract which the father of a small family in the provinces signed in presence of a notary and by which he settled his daughter for life in a convent without mentioning a word as to whether the unfortunate girl desired such a settlement or not.

The contract signed and sealed by the notary public is only one in many thousands which are executed every year in poor priest-and-nun-ridden France. It reveals volumes about the actual state of the religious orders in France which are, in many respects, religious only in name.

The father of the girl, no doubt, possesses a rather modest fortune, for he agrees to pay in behalf of his daughter on her entry into the convent of the Sisters of the Holy Family whose mother-house is at Villefranche in Aveyron the sum of 3,000 francs payable in several years. 400 francs are to be paid immediately as the girl enters the convent, 600 francs in the following year, and 400 francs during the subsequent years until the sum of 3,000 francs is reached.

He further contracts to pay some additional sums to the superiorress for special good treatment of his daughter; a sum of 600 francs towards the expenses of the novice-ship, 100 francs for linen and washing, and 300 francs for a trousseau.

In exchange for these financial considerations, the superiorress of the congregation promises to "maintain, care and provide for the said young lady, whether in health or in illness in one of the houses of the congregation."

Here then, we have a typical case, occurring so often in France, of a father of a family who, by means of the relatively small sum of 4,000 francs, settles his daughter for life, and relieves himself of all care concerning her. He will not be troubled with the vexed question of how he is to get her married or what husband would be suitable for her. This is one of the great questions in France where it is so difficult to get a girl married unless she has a large fortune. If he were obliged to find a husband for his daughter he would probably have to allow her a "dot" of at least two or three times that amount. He has, therefore, from his point of view, made a good bargain, and, strange to say, many French parents look at it in this light. He will have no further responsibility either as regards her children which she might have if she were married and which might some day become an additional burden to the parents. This is a further reason for him to look upon the contract as an excellent one.

When a father, as often happens, has, in reality, very little religion or none at all, he feels a natural regret in seeing his daughter quit him; but his personal scruples are easily stifled and it is not rare to find men who never go to church content to give their daughters a "dot" to enter the convent merely because they look upon it as an excellent bargain.

But if he has the faith of an ardent Catholic he rejoices for two reasons, both because he has made a good bargain and because the whole family

is pleased at having one of its members become a nun; her prayers, it is believed, will bring down benedictions on the family, and her position as a religious will raise her parents, brothers and sisters in the esteem of other devotees.

In numerous French families, especially in Bretagne and in the center of France, this faith has been inherited, as it were, from generation to generation; it is a tradition that some member of the family should always be a priest or a nun, "consacré aux Seigneur" consecrated to the Lord, who prays constantly for the others.

So much for families of the bourgeoisie, or petite bourgeoisie, where there is a certain amount of wealth. But in families of the laboring "bourgeoisie," people who have no money, the fact of a girl entering a convent is looked upon as a real rise in the social scale, as opening up a career for her and perhaps opportunities for improving the position of the other members of the family who remain in the world. In such cases, when the family is numerous, a boy or a girl is generally chosen from infancy and destined for the convent or priesthood. Naturally only the poorest religious orders are chosen where the entrance is practically free in return for the work which is exacted from the members. The child is carefully trained up in the idea that he or she is to be consecrated to the Lord. From year to year their vocation is strengthened by all sorts of influences which are brought to bear on the child; the youth is kept as much as possible in a religious atmosphere if he is intended for a priest; he must be an altar-boy or a choir-boy and the parish priest or curé is only too

glad to give him special instruction and training. When the time of choice comes, he naturally enters the petit séminaire and passing through the usual short studies for little curés becomes a priest or abbé. He imagines that he has chosen the career freely, but, in reality, his whole mind was from infancy cast in a special mould. As regards the world, he knows nothing of it, never having had any serious contact with it even as a boy, and he only learns the story of life after his own has already been settled and moulded and half spent.

A curious fact may be observed among the girls of the better class bourgeoisie when they are sent to the great convents, such as those of the Sacré Coeur, Sainte Union and Assumption. These converts openly pamper only to the tastes of the aristocracy and the very wealthy bourgeoisie. The mother superioress in fact, insinuates constantly that only children of the families in the highest social positions and of the nobility are accepted in their convents. An unspeakable snobism is thereby created; girls of the middle classes come into contact with the children of the very wealthiest families. Out of pride and "amour-propre" the poorer girls rival with one another in boasting of the supposed wealth of their family. Each one of them would think herself dishonored if she did not claim that her parents were nabobs in her own district, possessed of fabulous wealth and that they, as children, were surrounded by troops of servants. Each one of these girls dreams of a Prince Charming who is to wait for them at the convent door and receive them as his bride as they come down the steps after finishing

their education. With him they are to lead a life of pomp and splendor in the midst of fairy wonders, queens or princesses of the world in some wonderful distant land.

The boarders of these great convent schools leave the school with their heads full of such singular illusions. The disappointment of many of these poor girls can hardly be imagined when they see life as it really is. Many a family has been broken up in consequence. The children find that their home is not as grand as they had tried to picture it to themselves; but how will they ever be content with life, beginning it as they do with such a profound disappointment?

Others have not strength of mind enough to leave home to be lost in the whirl and vice of a great metropolis. Wherever they are, whether they stay at home or leave it, whether married or not, life is embittered to them because they no longer are, or cannot be, what the holy nuns themselves have taught them to believe they were. A few of them become nuns of the same order if their parents can afford the means, or else enter the next best convent of a poorer order, despising the world which they do not know and of which they have been given a radically false conception by the very religion they serve.

This is a sad picture of the ravages committed in France by religious orders, especially those of women. It is no wonder, therefore, if an enlightened and rational government should try to rid France of this incubus which makes use of worldly interests and religious fanaticism, combined with the most detestable system of corruption, the corruption of innocent youth, to gain its ends.

Paris, January 6, 1904.

America and Napoleon Compared.

At a reception in the French Academy on January 30 to M. Frederic Masson, the historian of the great Napoleon, M. Brunetière made a speech in which he asked the question:

"Why do Americans show such keen interest and sympathy with the personality of Napoleon?"

The reply, which was greeted with exclamations of surprise and smiles, was: "Because Napoleon was simply a glorious parvenu; his whole career was one of brilliant daring, superb enterprise and instantaneous determination."

French Roman Catholics like Brunetière, who, though a brilliant litterateur, is a devoted follower of the Pope, do not love our Republic, which is the model for statesmen like President Loubet and Premier Combes. But his fling at America is the highest compliment to our great country.

A subscriber in Michigan writes, in a neighborly way, about the grit of a good Protestant girl:

"We know of a young lady here who was engaged to a Roman Catholic. She heard that on being married to a Catholic she would have to become one, and she promptly told her lover that that was one thing she would never do. He made several journeys between her and the priest, but was quite unable to get either to yield. At last the priest said to the man, 'Well, if you marry a Protestant your children will be illegitimate anyway.' That settled the man, and the marriage was performed by a Protestant minister."

Nuns Forbidden to Teach.

A dispatch from Paris, January 30, says:

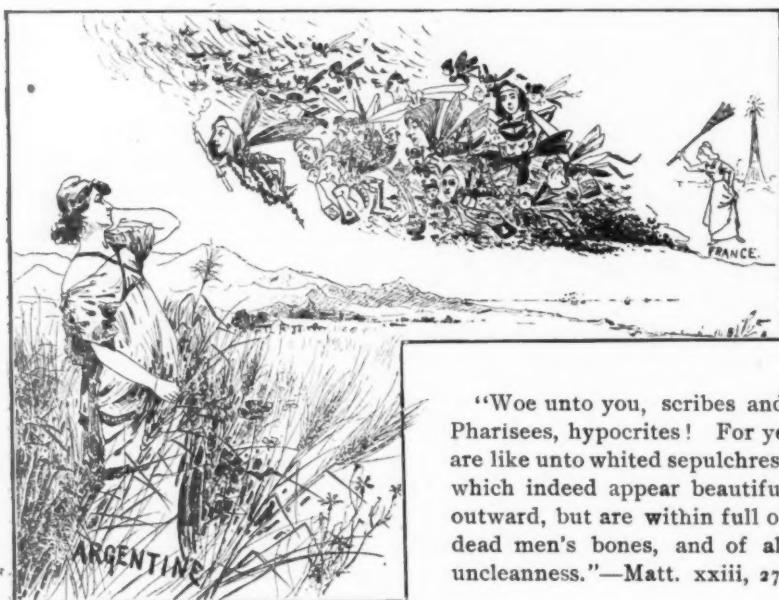
From all the high prelates of the Catholic Church in France protests are coming to President Loubet against the project of Premier Combes, which is now pending in the Chamber of Deputies, prohibiting instruction of any kind by members of a religious order.

The campaign, which was started by Cardinals Richard and Langenieux, is being carried among the people, and some of the clericals in let-

ters published assert that their congregations are also behind the movement.

It is positively stated that Premier Combes has no intention of withdrawing the project.

How significant is the action of the Government of France, a Catholic country, in taking education out of the hands of the religious orders, whose teaching could not be otherwise than a menace to the Republic. M. Combes, who had been a Catholic ecclesiastic, knows what Romanism is.



The Plague of Locusts.

"Woe unto you, scribes and Pharisees, hypocrites! For ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness."—Matt. xxiii, 27.

The above cut and Scripture quotation form the heading in the November issue of an evangelical paper published at Bueno Aires, Argentino, in the the Italian language. The title of the article was "The Plague of Locusts," and its subject was the expulsion from France of the religious orders. The Republic of Argentina protests, and so should Columbia.

Hundreds of these monks and nuns have already come to the United States. Catholic countries know how to protect themselves against the "locust plague." When will our Republic learn that by showing no favors to the Church of Rome the people themselves will starve it out and leave it for a better form of Christianity.

THE VERSIONS OF THE ENGLISH BIBLE.

BY REV. JOHN C. PALMER, NEW YORK.

THE recent incident in connection with Miss Helen M. Gould's sewing school at Irvington-on-the-Hudson has brought into prominence the subject of the Versions of the English Bible.

It would, perhaps, not be out of place, if I should say something of the different steps in the process of building up our present English Bible; and something also of the difference between our Authorized Version and the Roman Catholic Version made at Rheims and Douai at practically a contemporary period.

First of all one cannot but pause to give expression to wonder and amazement, that out of that age of mental darkness and spiritual corruption there should have come forth this perfect monument of pure and rhythmic and noble English. Macaulay, writing on this point, says: "At the time when that odious style, which deforms the writings, for instance, of Lord Bacon, was almost universal, appeared that stupendous work, the English Bible, a book which, if everything else in our language should perish, would alone suffice to show the whole extent of its beauty and power."

The old mythology tells us that Minerva sprang full-grown and completely armed, from the head of Jove. It was not, however, any such sudden process that gave birth to our English Bible. Rather was it a slow and studious evolution extending through a period of ten centuries, during which God never left Himself without witnesses, but ever put it into the hearts of holy men and women, to count as dearer than life itself, that

treasure committed unto them, the precious Word of God.

We are accustomed to say that the Bible was first translated into the English tongue by Wyclif; but Sir Thomas More, in his "Dialogues," says: "The Holy Bible, long before Wyclif's day, by virtuous and well-learned men, was translated into the English tongue; and by good and godly people with devotion and soberness, wel and reverendly red." Even before Augustine, as representative of Gregory I., had come as missionary bishop to the Angles, a history of Britain had already been written by Gildas, a native historian, in A. D. 546, who makes lengthy quotations from both the Old and New Testaments; but not from the Vulgate, the only version in use in western and southern Europe. It is plain, therefore, that at least parts of the Bible had already been translated in Saxon England. As showing how familiar it was to him, it is said that fully half of his history consists of passages of Scripture strung together.

In one of the oldest of the Anglo-Saxon MSS., which is a translation of the New Testament, there are entries here and there like this at Matt. 1:18, "This Gospel is to be read on mid-winter mass even." This is sufficient evidence to establish the fact that the Gospels were not only in early use, but were read to the people in their own Anglo-Saxon tongue. It is well to emphasize this, for it seems to supply the only explanation of the seeming anomaly that in an age when Latin was the language of the Church and the schools, a translation

made by men possessing this very scholastic training, is dominated not by the Latin tongue, but by the Anglo-Saxon. For as compared with the Latin, the Anglo-Saxon actually constitutes nine-tenths of the words of the Bible. In the Lord's Prayer 59 out of 65 are of Saxon origin.

It was, then, in the English of the Middle Ages that the earliest germs of a vernacular Bible were discovered. God's saints, ignorant of the Latin; too poor, perhaps, to purchase the costly MSS. even if they could have read it; threatened with persecution, if it was found in their possession, handed down to one another, fragments of the bread of life, which had been to them, as to the Psalmist of old, sweeter than honey and the honeycomb. Thus the great doctrines of grace and the exceeding precious promises of God's Word, made real to God's chosen ones in fiery trial, would find adequate and beautiful expression in the common tongue. When Wyclif and Tyndale and Coverdale and the Genevans went to work, here was this fund, like finely beaten oil of the sanctuary ready for their use.

But we must come now to these men, whose honored names the Church has gladly associated with the Versions of the Bible translated by them.

First of all, Wyclif—last of the school men, first of the reformers, the Morning Star of the Reformation, who lived and studied and toiled in England in the fourteenth century. After the midnight of the Dark Ages, the morning light was breaking. Europe was emerging from the semi-barbarism which the northern hordes had poured over the older seats of

civilization, and the invaders themselves, now Christianized and educated, were sending back streams of missionary and literary culture to their fatherland. England was foremost in realizing these ameliorating influences. Her universities of Oxford and Cambridge had been established, and new light was flooding the nation along the pathways of scientific and religious inquiry. The centralizing spirit of the Catholic Church had come in contact with the centrifugal spirit of nationality, and the ecclesiastical language of the Church had begun to feel the rivalry of the secular tongues of modern Europe. The wits of the day, Chaucer and Gower, were not slow in pointing out Romish inconsistencies to the public eye, and the masses of the people were thoroughly awake to the religious questions thus raised.

Wyclif, who is the representative figure in the collision of the old order with the new, was convinced that the time had now come when it was essential that the contrast between the principles of primitive Christianity and the practices of the religious teachers of his day should be exposed. He determined that his nation should have the opportunity to make and understand the comparison. It was certain that the bishops and friars would never give the Bible to the common people; and he vowed that at his own cost and even at the risk of his life the Bible should be brought to the people. Hitherto it had been the possession of the priests in the Church; henceforth it should be the heritage and daily guide of the people at large. Hitherto it had spoken in foreign languages, now it should speak in native English. For

this end he instituted an order of poor priests whose duty it was to faithfully scatter the seed of God's Word broadcast through the land.

The first book translated was the Apocalypse; then the Gospels in turn, and finally the whole of the New Testament. Afterward, with the aid of his learned and trusted friend, Hereford, the Old Testament also was translated. All this, of course, was not accomplished without opposition, but somewhat to the surprise of even Wyclif himself, his work was received with a good deal of popular favor, and he was allowed to remain undisturbed through his life.

But what of his Version? First of all, it was a translation of a translation; for he confessed that he was not sufficiently master of the Hebrew and Greek languages to enable him to translate direct from them.

This may be as good a place as any to insert an appreciation of the Vulgate, which is the basis of all modern versions. What words can do justice to the labors of that godly man Jerome? He was one saint of Rome, about whom we will not quarrel with her. Yonder in his lonely humble hut at Bethlehem, he sits day by day, comparing version with version, MSS. with MSS. With a scholarship marvelous in his generation (however faulty it may be in the light of nineteenth century knowledge) he wrought out his Vulgate which, as Schaff says, deserves the highest praise, for its union of fidelity and freedom; and for the dignity, clearness and gracefulness of its style. It is the venerable source from which the Church has drawn the larger part of its ecclesiastical vocabulary. And

if you will think of even only a few of our great words, you will get some idea of how much we owe to Jerome's Vulgate. "Salvation," "propitiation," "conversion," "sanctification," "justification," "election," "eternity," "sacrament," "communion," "grace," "glory"—all these were transferred bodily from the Vulgate to our Bible and our language. It is an imperishable monument to the commanding genius that could so manipulate and mould the majestic but inflexible language of Rome as to make it a fit and pliant instrument for sentiments and images conceived only among Oriental associations, and breathed upon by Eastern spirit.

Wyclif, then, translated the Version of Jerome. Naturally whatever faults there may be in the earlier are repeated in the later Version; with the added increment of the increased distance, in times and spirit, that separated it from the original Greek and Hebrew. But this must be said for Wyclif's Bible; when the spelling is modernized, it is wonderful how little it differs from our Authorized Versions. And many expressions that seemed to be caught up out of the phraseology of his day, so appealed to the people that they fastened themselves upon the language and have been continued in every Version since published; such expressions as "firstfruits," "straight gate," "make whole," "son of perdition," and many others that might be mentioned.

Its very homeliness and directness of diction made it admirably adapted for popular use, and it was largely circulated among all classes of people in spite of its great cost.

We come now to the second, and doubtless the greatest, of the Bible translators, William Tyndale. A century and a half have passed since Wyclif's first version was sent forth. And the times, if somewhat improved, made still the same impression on his earnest heart as an earlier century had on Wyclif. Cardinal Bellarmine makes this confession as to that period: "There was almost an entire abandonment of equity in ecclesiastical judgments; in morals, there was no discipline; in sacred literature, no erudition; in divine things, no reverence." Religion was almost extinct. It was from this breakdown of the Church as a moral and educational agency and from her gross and persistent neglect of the spiritual trusts committed to her charge, that Tyndale, like Wyclif, derived his determination that the Gospel should be spread abroad through the medium of an English Bible.

"Alas!" he said, "the curates themselves wot, for the most part, no more what the New or Old Testament mean, than the Turks. Neither care they, but to mumble so much every day as pie and popinjay speak, they wot not what, to fill their bellies." It was in a dispute with one of these priests, that he exclaimed, while yet a young man, "If God spare my life, ere many years I will cause a boy that driveth the plow, to know more of the Scriptures than thou dost." In his protest, with which he prefaced one edition of his Bible, he vows that "he never wrote, either to stir up any false doctrine or opinion in the Church; or to be the author of any sect; or to draw disciples after me; or that I would be esteemed above

the least child that is born, but only out of pity and compassion which I had and yet have on the darkness of my Brethren and to bring them to the knowledge of Christ." Perhaps the enemies of Tyndale and of Protestantism might question the sincerity of the unselfish motive thus expressed. But there can be no question as to his sincerity, when we read the message delivered to King Henry, by Vaughan, during Tyndale's exile in Germany. "If it would stand with the King's most gracious pleasure to grant only a bare text of the Scriptures to be put forth among his people, like as is put forth among the subjects of the Emperor in these parts, be it the translation of whatsoever person shall please his majesty, I shall immediately repair to his realm and then most humbly submit myself, offering my body to suffer what pain, torture, yea what death his grace wills; so that this be obtained." The good faith of such a protest cannot be questioned, and we are forced to believe that the work done by such an one shall be honest and up to the highest standard of his talents and education. And Tyndale's gifts were of a high order, and his opportunity for study had been great. Of his earlier years we know little, but at both the great universities he was a diligent student and an honored instructor. He brought to his work as a translator an intimate knowledge of Greek and Hebrew. He traveled in Germany and conferred carefully with Luther on Biblical matters. Again and again he revised and corrected his own work, up to the very time of his martyrdom. His last words were, "Lord! open the King of England's

eyes." Between the day of Wyclif and that of Tyndale printing had been invented, and these Bibles and parts of Bibles of Tyndale, were published with great rapidity. Eight editions of his New Testament were printed in the last year of his life, and because of this ease of publication, Tyndale's Bible entirely superseded Wyclif's, which was never published except in manuscript form.

As to the value of Tyndale's version, two points only can be noted. First, its independence and fidelity. He used Wyclif's version and the Vulgate, but for himself decided the value of texts and the wording of disputed passages. For all time, he has set the example of the translator, being absolutely unbiased in his theological views, and rendering the old into the new language, without controversial intent, with single aim of reproducing in the new language the exact meaning of the old.

Second, there must be noted the peculiar beauty and purity of his language. When you give merited praise to the Authorized Version, you must remember it is largely a reproduction of the Bible of Tyndale. I have examined the first chapter of Matthew and there are only thirteen changes in ours of to-day, and these all verbal, such as "who" for "which," "espoused" for "betrothed," "just" for "perfect," "virgin" for "maid."

Let me read to you the first verses of Matthew V. "When he saw the people, he went up into a mount and when he was set, his disciples came unto him and he opened his mouth and taught them saying, Blessed the poor in spirit, for their's is the kingdom of heaven. Blessed are they that mourn, for they shall be com-

forted. Blessed are the maintainers of peace, for they shall obtain mercy. Blessed are they which suffer persecution for righteousness' sake, for their's is the kingdom of heaven."

Take it all in all, his translation is a noble one.

I cannot take time to speak of the many versions that followed, all copies practically of Tyndale.

Coverdale, who issued two important versions—one that goes by his name, and that known as the "Great Bible"—was not so earnest nor pressed on by personal conviction. He said: "To say truth before God, it was neither my labor nor my desire to have this book put into my hands. Nevertheless, when I was instantly required, though I could not do so well as I would, I thought it my duty to do my best." With such an introduction, we could expect such a work as he produced—honest, faithful, matter-of-fact, but scarcely an improvement over Tyndale's. But his Bible was soon eclipsed by the work issued from Geneva and called the "Genevan Bible." Out of the atmosphere of the Geneva of Calvin, we would expect a scholarly and earnest translation, and as we examine this Genevan Bible we find it fully meets our expectations. As a translation it is exact, in its choice of disputed texts it is based on a more thorough scholarship than any that had gone before, and it was eagerly taken up by the Protestants of the world. One hundred and sixty editions were published in the short period of its sway, sixty of them in the reign of Queen Elizabeth alone.

One can readily imagine the consternation with which Rome viewed this activity in the publishing of the

Scripture by the Protestants. From the time of the separation of the Eastern and Western Churches Rome had been consistent and persisted in her refusal to allow the translation of the Scripture into the vulgar tongues. As early as 1080, Uratislaus, the King of Bohemia, asked Hildebrand if he might have the offices or prayers of the Church performed in Slavonic, at that time the common language of the North of Europe. To this the Pontiff replied, "I will never consent for services to be performed in the Slavonic tongue. It is the will of God that his Word should be hidden, lest it should be despised if read by every one, and if in condescension of weakness of the people, the contrary has been permitted, it is a fault that ought to be corrected. The demand of your subjects is imprudent. I shall oppose it with all the authority of St. Peter, and you ought, for the glory of God, to resist it with all your power."

It is interesting to read, in comparison with that, this prefatory note of a Roman Catholic writer, Mr. Shea, who says: "In the Catholic Church the Holy Scriptures do not occupy the same position as in various denominations formed by those who left her bosom in the great schism of the sixteenth century. To Catholics the Bible is neither a school book, a ritual, nor a popular treatise on theology. Consequently, Bibles are not profusely scattered. For reverential perusal and devout meditation a comparatively small number suffices." Rome does not change, yet she knows how to yield for her own interest.

When the century of Bible publish-

ing culminated in the Genevan Bible, it was time for action. The following epistle brought the matter to the Pope's attention. "When our priests are preaching to the unlearned and are obliged on the spur of the moment, to translate some passage into the vulgar tongue, they often do it inaccurately and with an unpleasant hesitation. Our adversaries, on the other hand, have, at their fingers' ends, from some heretical version all those passages which seem to make for them, and by a certain deception, adaptation and alteration of sacred words, produce the effect of appearing to say nothing but what comes from the Bible. Wherefore permission is asked to make an authentic version." Permission was granted, and the work begun under Cardinal Allen's direction at the English College of Douai. This college had been organized in 1568 for the education of English Catholics, debarred from Oxford or Cambridge by conscientious reasons. It was grafted on to the old university at Douai, which had in some way been patronized by Philip II. of Spain. For some reason not known the English students and teachers were expelled from Douai before their work was completed and they took up their studies at Rheims, also in France. It may be of interest to hear Cardinal Allen tell his own story of their method and motive: "Since it is of great consequence that they should be familiar with the text of Holy Scripture and its most approved meanings and have at their fingers' ends all those passages which are correctly used by Catholics in support of our faith, or impiously used by heretics in opposition to the

Church's faith, we provided for them, as a means by which they may gain this power, a daily lecture in the New Testament, in which the exact and genuine sense of the words is briefly dictated. Every day at table, after dinner and supper, before they leave their places, they hear a running exposition of one chapter each from the Old and New Testament. At suitable times they take from dictation, with reference to the controversies of the day, all those passages of Holy Scripture which either make for Catholics or are distorted by heretics. It is usual to read at table four chapters at a time. Each reads over these chapters beforehand in his room. Those able, read in the Greek and Hebrew. In this way we go through the Old Testament four times every year.

"Gregory Martin, an Oxford graduate, was chosen for the actual work of translation, and in order that the task might be accomplished with speed, he completed the translation of two chapters daily, which to insure greater correctness, are read through afterward by Allen, president, and Bristow, moderator."

So much for their method; now for the motive. "We do not publish," says the preface, "this translation upon the erroneous opinion of any necessity that the Holy Scriptures should always be in a mother tongue; or that they ought to be read by all; but upon the specific consideration of the present time, state, and condition of our country." Martin was a scholar, Bristow was a fierce controversialist, Cardinal Allen a church politician. From such a group, actuated by such a motive, pressed for hurried accomplishment, reason

would tell us what results to expect. They followed blindly Jerome's Vulgate; they might have done worse. Their work lacked the finish, the beauty and nobility of the Tyndale and Genevan versions. That you may judge for yourselves, I will read their version of the Twenty-third Psalm.

"Our Lord ruleth me, and nothing shall be wanting to me, in place of pasture there he hath placed me.

"Upon the water of reflection, he hath brought me up, he hath converted my soul.

"He hath conducted me in the paths of justice for his name.

"For although I shall walk in the midst of the shadow of death, I will not fear evils because thou art with me.

"Thy rod and thy staff, they have comforted me. Thou hast prepared in my sight a table amongst them that trouble me.

"Thou has fatted my head with oil and my chalice inebriating, how goodli it is.

"And thy mercy shall follow me all the days of my life, and that I may dwell in longitude of days."

You will observe that in this form it is robbed of all its beauty and clearness. It is only fair to say that in the modern editions of the Douai Bible, many of these unfortunate literalisms and stilted phrasings have been changed, and yet there still remain many examples of words that are but the sounding brass.

Here are some examples: "Against the spirituals of wickedness in the celestials."—Eph. 6:12.

"As infants even now born, reasonable, milk without guile desire ye."—I. Pet. 2:2. "As new born babes, desire the sincere milk of the word, that

ye may grow thereby." "As newborn infants, desire the rational without guile."

"That in the name of Jesus every knee bow of the Celestials, terrestrials and infernals."—Phil. 2:10.

"Purge the old leaven that ye may be a new paste, as you are azymes. For our Pasch, Christ is immolated."—I. Cor. 5:7.

"Super-substantial bread."—Matt. 6:11: "daily bread."

"He was assumed."—Acts 1:2: "taken up."

"Odible to God."—Rome 1:30: "haters of God."

"Evacuated from Christ."—Gal. 5:4: "Christ is become of no effect unto you."

"Concorporate and comparticipant."—Eph. 3:6: "That the Gentiles should be fellow heirs, of the same body and partakers of his promise in Christ by the gospel."

"He exinanited himself."—Phil. 2:7: "He emptied himself."

"The proposition of loaves."—Heb. 9:2: "The shew bread."

In defense of this stilted language, the Bishop of Ely quotes the words of Melancthon, "Let us not be ashamed of our mother tongue: the Church is our mother and so speaks the Church."

In his preface to a new edition of the Douai Bible, a modern Catholic writer says, "The authors of that version are to be commended for their endeavors to give us a true and literal translation. They perhaps followed the Latin too scrupulously, even as to the placing of words; but what chiefly makes that edition seem so obscure at present and scarcely intellegible, is the difference of the English tongue, as it

was spoken at that time and as it is now changed and refined."

"We are very precise and religious in following our copy, not only in sense which we hope we always do, but sometimes in the very words also. Moreover, we presume not in hard places to modify the speeches or phrases for fear of missing or restraining the sense of the Holy Ghost to our fancy."

That was their preface; but when we read a verse like this out of the Fifty-eighth Psalm: "Before your thorns did understand the old briar: as living so in wrath he swallows them" (Psalm 58:9), we conclude that it would have been better to spend more time in finding out the exact meaning of the passage than to have given out this jumble of meaningless words. So far as I have noted, their translation was not biased by their theological views; they put all their odium theologicum in the form of most violent and extravagant vituperation into their marginal notes.

Of our Authorized Version the very briefest account must suffice. Shortly after the death of Elizabeth a group of Puritan clergy were presenting to the new King, James I., a statement of their grievances. They had in mind, not the revision of the Bible but a change in the prayer-book, wishing to purify it by the expunging of all superstitious rites and ceremonies such as the use of the sign of the cross in baptism, the ring in the marriage ceremony, and of the surplice in the choir. James had been having troubles with the Presbyterian churches and preachers of Scotland, whose fearlessness and stiffness of conscience in trivial matters had greatly annoyed him. As King

of England he proposed a larger liberty for himself in these matters, and thought it a shrewd move to neglect their statement of grievances and propose an exhaustive revision of the Scriptures. Accordingly, forty-seven of the first scholars of England were chosen, were appointed and divided into six groups, two working at Oxford, two at Cambridge, and two at Westminster. To each was appointed a certain section of the Bible. That group was to submit its report to the other five groups in turn and the whole Version, thus amended, was submitted to a committee made up of one from each group for the harmonizing of the details and preparation for the press. Thus forty-seven of the ablest scholars of England worked continuously for two years and nine months, and at last the great work was ended.

One of them, describing their method says, "Neither did we think it much to consult the translations or commentators in Chaldee, Hebrew, Syriac, Greek, Latin; no, nor French, German, Spanish, Italian and Dutch. Neither did we disdain to revise that which we had done and to bring back to the anvil that which we had already hammered."

Dr. Fox, in his article in the *Observer*, following Carleton, who has made a most exhaustive and elaborate attempt to establish his thesis, admits a large influence of the Douai Bible on the King James version. But the translators distinctly state that the Douai Old Testament was not in their hands during their work. And as the Vulgate was the common heritage of the whole Church, as familiar to Wyclif, Tyndale and the

forty-seven of King James's day as to the Catholic clergy in general, I think it is not necessary to suppose any large influence of the Douai Version—especially remembering the deep-seated hostility between the two parties.

In conclusion let me read to you two estimates of the English Bible—the first by the learned Father Faber; the second by Froude, the historian. "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the strongholds of heresy in this country? It lives on the ear like music that can never be forgotten, like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be things rather than words. It is part of the national mind, the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its phrases. The power of all the griefs and trials of man are hidden beneath its words. It is the representative of his best moments. All that has ever been about him, of gentle, and penitent, and good, speaks to him forever out of his English Bible. It has been to him all along, as the silent but intelligent voice of his guardian angel."

And this from Froude: "The peculiar genius if such a word may be permitted; which breathes through it; the mingled tenderness and majesty, the Saxon simplicity, the praeter-natural grandeur, unequaled, unapproached in the attempted improvement of modern scholars, all are here and bear the impress of the mind of one man, and that man William Tyndale."

DR. QUIGLEY'S ATTACK ON THE PUBLIC SCHOOLS.

BY BISHOP S. M. MERRILL, OF THE METHODIST EPISCOPAL CHURCH.

THE sentiments of the Roman Catholic clergy were voiced on Saturday, December 19, by Archbishop Quigley, in an address before the Catholic Woman's League, in the Masonic Temple of this city, on the subject of public schools. The address was notable chiefly for its frankness. It contained nothing new or striking, but did express the Romanist view with unmistakable clearness, showing that the public schools are the nightmare of the priests, worrying them in their waking hours and oppressing them in their dreams. We, who are loyal Americans and not Romanists, are thankful to be able to see things in a different light. With us the public school system is not a curse, nor is it in any sense a menace to religion, nor to the rights of the State, nor to the home, nor to the Church, but capable of being a helper to every human interest. Widely do we differ from this noted prelate, and deeply do we sympathize with the people who are misled by his glaring sophistries to believe themselves unfairly dealt with by the State and nation.

That Romanists are opposed to the public schools is not new. They oppose them on the ground that in them the peculiar doctrines of Romanism are not taught. They object to paying taxes for schools that do not inculcate their faith. They refuse to favor or patronize them, but insist upon their right to be heard whenever places on the school boards are to be filled, or when teachers are to be chosen. In these matters they are never delinquent, and do not fail to have their

full share in the governing and teaching department of the schools which they denounce as godless.

In his address the archbishop unfairly represents the theory of the State and of the non-Catholics when he says "the principle that rules all modern governments is that the child belongs to the State, not to God nor to the parent." This half-truth is a full misrepresentation. The child belongs to God, to the parent and to the State. It is born into vital relations to each and its relation to each modifies its relation to the others so that neither can justly exercise a control over it that disregards its relation to the others. God himself will not outrage the rights of the parent. By the Divine order the child is born into the home, which is the basis of the Church and the State. First of all, the parent is responsible to God for the education of the child, and the State, as the responsible agent for the maintenance of good society and good government, is charged with the duty of seeing to it that the parent meet his obligation to the child, and, therefore, the State becomes the guardian of the home and the helper of the parent by providing means for the education of the child. That is an exaggerated notion of the function of the Church which places the Church between the child and its parents and gives the Church priority of claim to the child or authority over it. Neither Church nor State can have priority of right till after the parent has forfeited his priority by negligence or abuse of duty. Romanists give the Church priority of claim to the child, placing it over

the child, over the parent, over the State, over the nation and over every human right and interest. With them conscience itself is bound by the Church. They have no conception of religion or of religious worship as a voluntary service rendered to God from conviction or from an intelligent apprehension of personal duty. The essence of their system consists in putting the Church—their Church—in the place of God. In their thought, whatever God has a right to claim and require the Church has a right to claim and require. This supreme elevation of the Church is their supreme argument. It is an argument which robs intelligence of reason, conscience of its rightful function, the family of liberty, the State of its lawful prerogatives and the individual of his manhood and his amenability to his God.

Thus exalting the Church above parents, home, the State and the nation, this archbishop pronounces our school system "tyranny," "unjust," "oppressive." He wants it substituted by another system, one which he claims would be for the benefit of the "minority." It is always popular to plead for the rights of the minority when the minority is oppressed. He says it is the "duty of the State to provide schools for the minority." Who can doubt this statement, if there be a "minority" for which no schools are provided? But is there? It is the duty of the State to provide schools for all and for all alike, whether they are of the majority or the minority; and this is what it does and all it has any right to do. What does this venerable prelate mean by the "minority?" He says he wants "a subsidiary system

of public schools for the benefit of the Roman Catholics." Here we have it. It is Roman Catholic schools supported by the funds of the State that is demanded.

The archbishop elaborates *his* thought and becomes more explicit. He says: "The State should divide the public school system and maintain a separate system for the minority—separate in the sense of religious teaching. The two systems could be under one control, but in the Catholic division Catholic principles should be taught." Yes, in the "Catholic division!" But what about the other divisions? Would he have a Jewish division for Jewish children in which Jewish principles should be taught? Does he not know that the same argument would apply to all the denominations, and that with equal reason the Baptists might demand that the State establish and support Baptist schools for Baptist children, in which Baptist principles should be taught? But if so, the Presbyterians and the Methodists and all the others, would demand the same favors. Then what of the Unitarians and Universalists? What of Christian Scientists and Dowieites? What of Mormons and infidels? The archbishop is not stupid. He knows the outcome of his logic and he means it. He knows that granting his contention would be the destruction of the system. This is the aim of this persistent warfare against the public schools. The Roman Catholic Church is the avowed enemy of the whole system and the hierarchy is bound if not sworn to achieve its overthrow.

In this connection the archbishop lays down another fundamental prin-

ciple. He says: "The Church stands above the nations." What does he mean? As before alleged, he puts the Church in the place of God. He would arrogate to the Church every prerogative of the Deity. With us, God stands above the nations, above the Church and above the human conscience. God alone is supreme. But with Romanists the Church stands in the place of God, supreme over the conscience, over the individual, over the family, over the State and the nation. Then, as in the conception of Romanists, the pope embodies in himself the authority and power of the Church and rules over all that the Church rules over, so Romanists consistently "enthrone" the pope as lord over the conscience and over the nations and refuse to permit him to owe allegiance to any earthly power. He sits in the temple of God, claiming the honors that belong to God, exalting himself above all that is worshiped.

In his zeal against Americanism the archbishop informs us that our American doctrine of human equality was drawn from the principles of the French revolution, and "stands for individualism." Standing for "individualism" condemns it! The American idea of individualism antagonizes Romanism, in that it allows no man, pope nor priest, to come between the soul and God—to dominate the conscience or usurp the place of God. It makes religion a matter of personal obligation and conviction, and worship the spontaneous outgoing of the heart in recognition of moral duty divinely enjoined, and not a mechanical obedience to ecclesiastical dictation.

Romanists themselves make it impossible to discuss the school ques-

tion without taking into account the fundamental principles which underlie their system, and they force the discussion by persistent attacks upon the schools. While we deprecate harshness in debate, we deprecate still more the bitterness shown by the opposers of the schools, whose unfair methods of contention can not be opposed without plainness of speech. The haughtiness of their bearing merits rebuke. While trying to identify Romanism with Christianity they distort Christianity and deny its first principles.

Christianity is broad, liberal, catholic, recognizing the freedom of the soul and individual responsibility to God, while Romanism overwhelms individuality by the dominance of the Church, with its priestly pretentiousness lording it over the conscience, over the family, and over the state and nation. The Church is not God, nor in the place of God, nor is the Romish ecclesiasticism the Church of God. That which robs the soul of its right to come directly to God in the name of Jesus Christ, the only mediator, for the forgiveness of sins and for all spiritual benefits, through the blood of the everlasting covenant, is not of God, and can have no commission from God to speak in his name. Its proclamation is "another gospel," not the gospel of God.

A prominent physician, writing from a city in Illinois, says: "After reading the January number of *THE CONVERTED CATHOLIC*, I cannot refrain from saying that your magazine is the most instructive, edifying and juicy of any and all the religious papers that come into my hands, and it is a great credit to Christ's Mission and to the editor. May God abundantly and continually increase the influence of the magazine, and prosper all the work done at the Mission."

C.

President, Pope and Panama.

Roman Catholic officials of high degree are taking active measures to let the American people know not only that they are here, but that they intend to place the necks of this branch of "the imperial race" under the heel of the "Infallible Pontiff." Cardinal Gibbons boldly tells us that the Pope "though he has no army to enforce his commands, makes and interprets laws which bind the consciences of men"—freeborn American men, of course, else the words would mean nothing. Archbishop Ireland declares that "we"—the hierarchy—"must make America Catholic." Archbishop Quigley says that "Catholics will yet claim the New World again;" while Bishops in various States denounce our public school system and impudently demand a share of the public money in order to assist them in their efforts to bring our educational institutions down to the level of those of Spain and of the South American countries, which furnish us with such varied types of Roman Catholic instruction and culture.

When the question of dealing with the friars and the possessions of which they had plundered the Filipinos arose, the sensitiveness of what Dr. Pentecost calls "The Protestant Conscience," together with an earnest desire to secure as many votes as possible from the Federation of Catholic Societies (Bishop McFaul, of Trenton, N. J., says there are 2,000,000 voters in those Societies), caused our government to have Governor Taft stop over in Rome on his way to Manila, to confer with the Pope, this being the first occasion when our Government took any official notice of even the existence of

any Pontiff. But the fact of our having acknowledged some kind of right on his part to meddle in our political affairs, proved "an inch," upon the strength of which he has now taken the proverbial "ell." As might be expected, the Panama Republic could not be established without a protest from the Vatican, though its specific nature has not been made public. In an interview with Pius X on January 4, 1904 (we quote from the *New York Mail and Express*), he said: "I do not wish to interfere in politics unless I know it will be effective for good. Only the other day, when there appeared to be a prospect of war and bloodshed in Colombia, I communicated with President Roosevelt, and received a most courteous and cordial reply from him."

So that not content with making and interpreting laws binding upon the consciences of the American people, and setting his priests to interfere in our domestic politics, he—according to his own assertion—boldly announces his own personal interference in the foreign politics of this nation. Even more astonishing still is his assertion that President Roosevelt, instead of resenting the colossal impudence returned not merely a "courteous" but a "cordial" reply.

There are several things that many Republican voters, as well as Democrats, would like to know about the cables that passed between Pope Pius X and President Roosevelt.

Did the Pope ask the President to deal gently with Colombia?

Did he promise the support of the Church next November?

If he makes laws binding on the consciences of American men in matters of religion, his word in the lesser

questions of politics must be even more binding.

Seeing that the whole opposition in Colombia to the canal treaty and to the canal itself came from the faction successfully manipulated by the Jesuits—which must be as well known in Washington as it is everywhere else—what could the Pope's message contain to call forth a “cordial” reply from the one man, who above all others, has been caused no end of trouble by these Jesuitical machinations?

Is our Government taking counsel with the Pope about any other matters than the Panama affair?

If the subject were not of such gigantic importance to the very existence of the nation it would be almost comic to see the indifference of the general public to the pretensions so audaciously advanced by the Roman priests. If one-tenth of what is said about our national institutions were uttered in the name of King Edward of England or the German Emperor instead of Pius X., every form of expression of public protest and repudiation would be used to its fullest extent. Yet, the subjugation of the United States by the British King or any other temporal sovereign would be infinitely less disastrous than the conquest of the land by the Lord of Superstition who rules his realm of darkness and ignorance from the Vatican.

In the meantime, the exact relations existing, or sought to be established between our Government and the Pope of Rome, should be made known to the American people by some one in authority. Beware of Papal influence in our Government.

Letter from Bishop McCabe.

Rev. James A. O'Connor:

All hail, brother beloved!

Your are doing a great work for God and for our country.

I send you a few pictures to show our work in Mexico and South America. The churches of the United States do not know how much we are doing.

The Rev. Thomas B. Wood is President of the Commercial College in Lima, Peru. Just think of it—all the boys are Catholics; and yet a Protestant minister is elected head of this institution. To say the least this must tend to exorcise from their minds all their prejudices against Protestants. These are the future merchants, bankers, manufacturers and statesmen of Peru; and they are all under the blessed influence of a saintly man who illustrates in his life and work the religion of Jesus Christ.

In Valparaiso we have a congregation of eight hundred souls; we shall soon have a church there to seat twelve hundred people.

In Montevideo, Uruguay, we are building a church that will cost \$40,000. It is nearing completion.

How is dear Lambert getting on in Porto Rico? What a wonderful thing his experience has been! The Holy Spirit is brooding over many in the Roman Catholic Church and teaching her priests the difference between truth and error. Lambert heard the voice divine. How I wish I could go and see him in his island home! Please send him my love through THE CONVERTED CATHOLIC, and tell him to let us know what he is doing through its columns.

Yours for the King of Glory, whose we are and whom we serve,

C. C. McCabe.

Mr. Bryan's Visit to Rome.

Mr. W. J. Bryan, the political leader, who was twice defeated as the Democratic candidate for the Presidency, on his return from Europe recently referred to his visit to Rome and his interview with Pius X in guarded terms. This is his description of the Pope:

I had an opportunity to study his face. It is a round, strong face, full of kindness and benevolence, but there are not lacking indications that its possessor has a purpose and will of his own. The face is ruddy and the nose rather long. It is straight and not arched. His eyes are large, blue and friendly. The scant hair, visible below the skull cap, is white.

In stature he is about five feet nine or ten inches and his figure is sturdy, but not too heavy. His step is light and gives an impression of strength and good health.

He has already gained a reputation as a democratic Pontiff. He is an orator, and often, on Sunday, goes into one of the many court yards of the Vatican and preaches to the crowds that gather quite informally.

There is a feeling in Rome that Pius X is going to be known in history as a reformer, not as a reformer of doctrine, but as one who will popularize the Church's doctrine with a view to increasing the heartiness and zeal of the masses in the application of religious truth to everyday life.

Of course the Pope cannot be "a reformer of doctrine." The Church of Rome cannot change for the better in that respect. Any attempt to reform the doctrine that makes the people spiritual slaves to the priests would cost Pius X his life. A Pope can add to the dogma and place more yokes on the necks of the people, but he cannot remove the burdens that now press upon them. This the people must do themselves by coming out of Rome,

Who would be free,
Themselves must strike the blow.

If the Catholics would read and study the tenth chapter of the Epistle of Paul to the Romans they would know that the Lord, our God, would save them if there never were a Pope or priest in the world.

THE JUPITER-PETER STATUE.

Mr. Bryan visited the great church of St. Peter and saw the famous bronze statue which is now called "Peter," but which he declares is "made from a pagan statue of Jupiter." In his description of this Jupiter-Peter statue he says: "It is mounted upon a pedestal about five feet high, and the large toe of the right foot, which projects over the pedestal, has been worn smooth by the lips of devout visitors to the Basilica."

Mr. Bryan did not kiss the toe of this statue, and we hope he will advise his Catholic constituents not to kiss it when they visit Rome.

A Disappointed Pervert.

A press despatch from Milwaukee, Wis., dated January 31, appeared in the New York papers, stating that in Gesu Church in that city the Rev. C. H. Schultz, a young Episcopal minister, had been baptized and received into the Roman Catholic Church. Mr. Schultz had hoped to become a priest, but found himself barred by his wife's refusal to even become a Roman Catholic at all, much less a nun, as required by the laws of the Church. It is well that this lady has such good sense; her husband will doubtless, before long, wish he had been as wise. A number of Episcopal clergymen who have "gone over to Rome" in recent years, have been glad to return to the fold from which they went out.

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Various Notes.

It will be a relief to Cardinal Gibbons not to receive a letter from the Editor this month when, in common with all his fellow-citizens, he is in sore distress over the calamity that has befallen the city of Baltimore in the destruction by fire of its principal business houses. But as the city of Chicago rose from its ashes in 1871, so we hope it will be with beautiful Baltimore; and next month the Cardinal will be in better condition to be addressed in the usual way in these letters.

In the Introduction to "A Year in St. Margaret's Convent," the Editor of this Magazine refers to the "vow of obedience" taken by the nuns, and the teaching of Alphonsus Liguori, the highest authority in the Roman Catholic Church, that even if a nun should be commanded by her Superior to do what her conscience tells her is displeasing to God, she should yet obey that command, and will be rewarded for doing so.

As the book is received by those who have sent their orders, they will perceive that the publisher has done work worthy of the volume. It is attractive in appearance and convenient in size. As to the contents, it can safely be said that no more important book has been issued in many years. No Protestant parents who read it will think for a moment of

sending their children to Roman Catholic convent schools. Even careless and indifferent Protestants will be pleased with the tone and manner of the Author in treating subjects that would justify very strong language. She is dignified and courteous, even when animadverting severely on the evils incident to convent life, and the treacherous deceptions practised by the nuns on the children committed to their charge. As will be seen by the blank form of order on the cover, the price of the book is one dollar; a special rate, however, will be made to our subscribers who desire several copies for circulation.

The length of the learned and timely article on the Protestant and Catholic Versions of the Bible, by Rev. Dr. Palmer, has caused the omission of an extended reference to the Spanish marked Testament, and also to the work of Christ's Mission, which has been specially interesting in the number of enquirers, and their diversity, among them being more than one victim of the Paulist delusions, and a near relative of a Cardinal, who had been a member of a religious order for six years.

The edition of Dr. A. B. King's book, "The Purple and Scarlet Woman," is nearly exhausted, and those who desire copies should send for them before they are all gone.

The season for renewing subscriptions has come, and it is earnestly hoped that all who wish to continue to receive the Magazine will promptly send their renewals for this year.

Christ's Mission Work.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.